
THE

Lord Bishop of *St. DAVID's*

S E R M O N

BEFORE THE

House of LORDS,

January 30, 1754.

Die Veneris 1. Februarij, 1754

Ordered,

BY the Lords Spiritual and Temporal in Parliament assembled, That the Thanks of this House be, and they are hereby given to the Lord Bishop of St. DAVIDS, for the Sermon by him preached before this House, on Wednesday last in the Abby-Church Westminster; and he is hereby desired to cause the same to be printed and published.



ASHLEY COWPER,
Cler. Parliamentor.

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A
S E R M O N

Preached before the

HOUSE of LORDS,

IN THE

Abby-Church of WESTMINSTER,

On Wednesday, January 30, 1754.

BEING THE

Day appointed to be observed as the Day of
the Martyrdom of King CHARLES I.

By ANTHONY, Lord Bishop of St. DAVIDS.

L O N D O N :

Printed for J. WHISTON and B. WHITE, at Mr.
Boyle's-Head, in Fleet-Street.

SEERMON

Preached before the

HOUSE OF LORDS

IN THE

Abby-Church of Westminster



On Wednesday, January 17th, 1784

BEING THE

Day appointed to be delivered as the Day of
the Institution of King Charles I.

By ANTHONY, Lord Bishop of London

LONDON:
Printed for J. Whiston and A. Millar, in
St. Paul's Church-Yard, 1784.

I PET. ii. 16.

*As free, and not using your Liberty for
a Cloke of Maliciousness, but as the
Servants of God.*

ABOUT the Liberty of Men, as they are Members of Civil Societies, hardly any Thing is said in the Scriptures of the New Testament, because no such Liberty was at that Time enjoyed, either by the *Jews* or by the other Nations among whom they were dispersed. They were all alike under the Dominion of *Rome*, from whence the Governors sent into the Provinces made, for the most Part, a very oppressive Use of their Power; and if they had not, yet while it was so great, and so much above the Laws, as it was in the Countries distant from *Rome*, there could not have been, properly speaking, any

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Liberty

Liberty under it. Our Saviour, however, did not think fit to alter the Condition of those Subjects for the better, by granting them any more Civil Liberty. For his chief Design in coming into the World was to make Men happy in a future Life; and this Happiness he knew was possible to be obtained, even under the most arbitrary Form of Government; since no human Power can put a Force upon the Wills of Men, or hinder their Dispositions from being virtuous and religious: And such Dispositions followed by Practice according to their Power, will always, by the Favour of God, be rewarded with eternal Happiness.

On this Account, and because he was unwilling to give any Disturbance to the Civil Peace and order of Mankind, the blessed *Jesus* left all the Governments then in the World, entirely as he found them; and when he declared that if any Men *would come to him, he would make them free* †; he principally meant that he would by his Doctrine sufficiently instruct, and by his Grace would enable them to subdue and regulate their Appetites and Passions, which then held them as in a State of Bondage; that by his Sufferings and Death on their Behalf, he would reconcile them effectually to God,
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† John viii. 32, 36.

and in Consequence deliver them from all those dejecting and servile Fears, which otherwise they must with Reason have of suffering from the divine Indignation ; and give them encouraging and joyful Hopes of obtaining his Favour, and eternal Happiness in the Life to come. This was the main Substance of our Saviour's Doctrine as to *Christian Freedom* : To which his Apostles, by his Inspiration, only added, that after his Death, his Followers were discharged from the Burthen they were under, by the ritual Precepts with which the Law of *Moses* was filled, for Ends which had been, since, answered and accomplished. This therefore was all that *St. Peter* meant, when he speaks, in the Text, of Christians *as free*.

But among the Persons to whom he wrote, there were some who had very different Thoughts of their own Condition. The *Jews* were, in general, much disposed to value themselves highly upon their Extraction from the Patriarch *Abraham*, and upon the Civil Liberty to which they thought their nation had a Right. Accordingly when our Saviour said, that the Truth he taught *would make them free* †, they answered, with Dildain, that *they were Abraham's Seed, and never were in Bondage to any*

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† John viii. 33.

Man. They meant, that as they were the chosen and peculiar People of God, who alone was properly their Lord and King, they were not, of Right, under Servitude or Subjection to any other Power ; nor ever ought to be so, in Fact, but when they could not avoid it; which they had Hopes of effectually doing very soon, under the Reign of their expected *Messiah*, who would not only restore the Kingdom to *Israel*, but subdue the Nations under their Feet.

As Doctrines of this kind which had Influence on the Minds of Numbers of People even after they had been converted to the Gospel, were likely to produce very ill Effects, by exciting them to turbulent and seditious Practices against the Governments under which they lived ; there was Reason for the Apostles to be earnestly pressing in their Exhortations to Submission and Obedience to the higher Powers, and to all other Persons in Authority under them : Which Care of Exhortation they also recommended to their Successors in the Ministry. For *St. Paul* charges *Titus*, to put Christians in Mind of being subject to Principalities and Powers, and of obeying Magistrates †. And indeed, such Exhortations will never be out of Season to those of Mankind who have any great Measure of Civil Liberty,

† Tit. iii. 1.

Liberty, especially when joined with National Prosperity ; for then it is very apt to expand itself too much, and go further than it ought. Liberty like Water is hardly ever quite at rest ; it always is pressing, more or less, upon the Banks that confine it ; and whenever it is put into Agitation by any Causes that have Power upon it, is ready to break out and overflow its Bounds.

In this Nation, therefore, remarkable always for a Love of Liberty ; generally, for enjoying it in a large Proportion ; and, on some Occasions, for having carried it to an Excess ; the Legislature has enjoined that this Day, in each Year, should be religiously observed ; not in order to continue Animosities amongst us, but that by our taking a serious Review of the grievous Calamities suffered by King *Charles* the First, himself, and the whole Nation with him, we may be more guarded against all such Dispositions as will naturally be productive of the like Evils for the future. To which good Purpose, I shall, at present, offer some Thoughts ; and if, from the Nature of the Subject, they will be rather more of a political Kind than would be otherwise fit for this Place, yet I hope they will be found agreeable both to the Constitution of our National Government, and to that genuine Spirit of
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the Gospel, which *doeth nothing by Partiality, nor rejoiceth in Iniquity, but rejoiceth in the Truth.*

Now whoever, with this Turn of Mind, will consider the national Troubles in the Reign above-mentioned, must see that they took their Rise from many Acts of Power on the Part of the Crown, which were not only contrary to the Laws then in Force, but tended, in Consequence, to
 * subvert the whole National Constitution. This, from the Beginning was founded in Liberty, and was designed to preserve it. By the antient common Laws, and by various Charters granted by our Kings in Conformity to them, by their Declarations of the Subject's Rights, by Acts of Parliament in later Times, and by Judgments given in that high Court, as well as in those of the common Law, relating to the Sense and Intent of those Acts, the Royal Authority had been settled on such Terms as that the King had no Right, but in certain known Cases, to deprive the Subjects of their personal Liberty; nor could he take from them any Part of their Property, besides the Payments on Account of the Tenures, and some other such Things ascertained by Law as due to the Crown, without the Consent of their Representatives in Parliament. Whatever was done
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or attempted, to the contrary, by any of our Princes, was against the clear Voice of the Law, and against the Spirit of the whole Constitution.

Now when the Subjects were possessed of these valuable Rights, could they justly be blamed if they desired to preserve them; if they were uneasy and complained at the Breaches made upon them, or if they took all the just Measures in their Power to maintain a Constitution, which their brave Ancestors had, with such Care, and so much Expence of their Wealth and their Blood, transmitted to them? Their Concern in this Point was, no doubt, to be justified, and probably, was, at first, the chief Motive with many Persons, for opposing the King. They seem to have had nothing more at their Hearts but that the Breaches which had been made in the Constitution should be fully repaired, and a due Security should be provided against such for the future. Whether indeed a * sufficient Security would be obtained, they had very great Distrusts and Fears. For will it be Prudence, said they, to rely on the bare Word of a Prince, who in several Instances has acted contrary to the Concessions and Declarations he has made, and who perhaps, will hereafter alledge, that such Concessions extorted from him by the Necessity of his Affairs,

Affairs, were of no Validity? May there not be Danger that if the Opportunity now in our Hands be neglected and lost, and the Union and Strength we have in Parliament should be dissolved, no other may be found of gaining a Security for the Liberties of the Subjects? May not the Papists Abroad and at Home, of whose furious Zeal we have lately experienced such terrible Effects, unite their Forces to support the King in the future Attempts he may make against us? Apprehensions of this Kind, had, no doubt, at this Time, great Weight upon the Minds of the Persons I have mentioned, and carried them further than they would otherwise have gone. But Persons of this Character, had they acted by themselves, would never have gone so far as they did. They were hurried along by the rapid Movement of others with whom they were joined, and who, though they differed among themselves in their several Views, yet agreed in making the respected Name and Cause of Liberty serve as a Cloke to their ill Designs, both against the publick Establishment of Religion, and against the Civil Constitution itself.

Those of them who were averse to the established Religion, complained of the Prelates and the leading Clergy, for approving and supporting the Pretensions

Pretensions of the King to absolute Power; for making superstitious and popish Additions to the outward ceremonial Parts of Religion, and for grievously harrassing and punishing those Persons whose scrupulous Consciences would not admit of Conformity to them. Now it must be owned * that these Complaints were not wholly without Ground. For though among the Bishops and principal Clergy there were some Eminent for Virtue and Learning, and no Friends to Popery, yet they were certainly Friends to an absolute Power in the Crown; they laid too much Stress on the outward ceremonial Parts of Religion, and put great Hardships and Punishments on those who could not conform to their other Impositions. This last Proceeding was contrary to Reason, as well as to the Tenor of the Christian Religion; both which agree that no Service can be pleasing to God but what comes from the Heart, and accordingly require that all Men should have Liberty to worship God, in public, as well as privately in the Way that they think most acceptable to him, provided it be not at all disturbing or detrimental to the Civil State. Now among the Non-conformists of that Time there were, probably, some of this Character; who therefore, though they might not be allowed to have Benefices under the Establish-

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ment, yet ought to have been otherwise wholly unpunished and unmolested.

But when this has been said, a Regard to Truth obliges me to add, that in all Appearance those Non-conformists would not have been contented with such a Toleration. They would not have been satisfied if the fullest Liberty of Profession and Worship had been allowed them; nor even if those ritual Innovations, of which they complained, had been quite laid aside. They had much further Views. Their Design was to subvert the whole Form of Church-Government then established, and erect upon its Ruins a Polity, unknown to the whole Church of Christ for, at least, fourteen Ages before their Time, and visibly less suited, than one of an episcopal Kind, to regal Government. Earnest Endeavours had been formerly used by their Predecessors to gain this Point. Though they were not very numerous or of much Distinction in the Reign of Queen *Elizabeth*, they made no Scruple to *admonish* her Majesty and both Houses of Parliament to establish this Polity, and even openly *threatened* them in case they should refuse it. The Queen who was apprized of the Nature of their Spirit endeavoured to check it; and by her Conduct, the Ardor of it to outward Appearance

ance was somewhat abated, but at the Bottom it was much the same, and continued so all along down to the Troubles of *Charles* the First. This Truth, the Author of the History of the Puritans, though willing to conceal it at other Times, yet clearly allows in the following Passage. Having mentioned the first open Separation they made from the Church of *England* in the Year 1566, he adds these Words †, “ The Breach
 “ widened by Degrees, and the Passions of the
 “ contending Parties increased, till the Fire, which
 “ for some Years, was burning under Ground,
 “ broke out into a Civil War, and with unspeak-
 “ able Fury destroyed the Constitution in Church
 “ and State.” Thus far the History; upon which we may remark, that though, indeed, the Fire was not suffered to break out while those who managed it saw there was no Prospect of its having much Effect to the Damage of the Church, and feared it might turn to the Hurt of themselves; yet during the Time of its burning under Ground it was employed, with no small Success, in raising Vapours, and gloomy Imaginations, Jealousies, and Fears, and the Heat of Enthusiasm destitute of Light, in the Minds of the People.

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† *Neal's History of the Puritans*, Vol. I. Pag. 231.

When they who kept this Fire alive perceived at the Beginning of the Troubles we are speaking of, that they had so far succeeded as to have great Numbers of the Populace with them, as much inflamed as they desired, they made no Scruple to employ their clamorous Petitions and Tumults for carrying or forcing a Bill through the Parliament, for the utter Extirpation of the whole Church-Government then established. This Way of Proceeding was contrary to Reason, as well as to the wise Constitution of this Realm. By which latter, while effectual Provision was made for securing the Liberty of the Subjects, right Reason suggested the great Inconveniences, and even Mischiefs that would be found, as they actually had been in the Republics of Antiquity, from admitting the Populace at large to have a Share in Consultations about making Laws, and other momentous Affairs of State. Accordingly it was settled that when those of the People who were to have the Right of electing Members, should once have chosen, and authorized their Representatives in Parliament, they should henceforth be entirely bound by what these should do in their Behalf. They may, indeed, acquaint them with their Opinions and Desires upon any Occasions; but have no Right to give them
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binding Instructions or Rules for their Conduct, in Points that may differ from the National Interest. For every Member of the House of Commons, is in Law, understood to serve and act for the Nation in general, and not only for a particular Place. From whence it follows, that his Constituents can have no Right to prescribe him Directions for voting or acting, from which he is not at liberty to deviate. Much less ought any Numbers of the Populace to press either House of Parliament with Clamours or Tumults, or insult any Member whom they happen to dislike. The Encouragement given to such Proceedings at the Time we are speaking of, was a plain Violation of the Freedom of Parliament, and a dangerous Breach on the whole publick Constitution.

But this was soon followed by one much greater : For the Parliament having found that the King was resolved not to yield to their Demands, that the whole Church-Government then in being should at once be demolished, proceeded to attack the negative Voice that is lodged in the Crown, as to making any Laws. They laid it down as a Maxim that the King was obliged to concur with all Measures, and give his Sanction to all Bills which the Parliament approved. Now this Maxim

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was not only false and contrary to Law, but visibly destructive of the whole political System in this Nation; the Strength and Excellence of which, consists in the right Adjustment and Ballance of the Powers that are lodged in each Part of it, in order to support and preserve itself against the opposite Weight and Counter-Action of the others. Amongst which Powers, there is no one more important or more absolutely needful, than the Right of a Negative in each Branch of the Legislature, with regard to every Thing that is proposed to pass into a Law. Without this Power, the Crown especially, could have no legal or sufficient Means to defend itself against any Demands how contrary soever to Reason or Law, which in some Conjunctions might be impetuously pressed upon it. For Want of this Power the antient Kingdoms of *Greece* and others, were all, by Degrees, brought down to Commonwealths. And this would certainly have been the Fate of our National Constitution had the King been prevailed upon, either by the Importunities or Force of the Demandants to give up his Royal Negative; and withal to depart from and vest in the Parliament his Right to confer all Offices of Dignity, Power, and Influence, both Military and Civil. For after having lost Prerogatives and Rights of such Moment to it, the
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Crown could never have recovered itself. Though it might for some Time have been suffered to remain like the Trunk of a Tree that had lost its chief Boughs, it must have immediately fallen to Decay, and probably, would soon have been cut down as useless.

Those Persons therefore, who carried Things to such Extremes against the Crown, were justly to be blamed. For though as to some of them, if their Intentions and the Difficulties they were under were fully known, there might appear Circumstances that would excuse them in a good Degree; yet, setting aside such particular Cases, and considering in general the Measures that have been mentioned, with a View to the Effects they tended naturally to produce, no Man, who judges rightly of the true Interest of his Country, can forbear to censure them, as having been greatly detrimental to it.

However, it must be acknowledged, that the Persons last mentioned, were not those to whom the most dismal Events we now commemorate were owing. They are justly to be charged on another Set of Men, who though little distinguished at the Beginning of these Troubles, had, most
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of them, strong and determined Spirits, positive in adhering to any Notion, however false, which they had once imbibed, and both resolute and unwearied in their Endeavours to gain any Point, however wrong, which they had at Heart ; capable of Hypocrisy in any Degree, as well as of open and violent Iniquity, and in Conclusion elated and insolent upon their Success in the War against their Prince. From which last Circumstance the Enthusiasts among them were thoroughly persuaded that God himself approved their Cause ; and that the strange Schemes which they had formed for Liberty, Religious and Civil, far beyond any Thing ever known in the World before, would certainly take Place under the Rule of the *Saints* ; by whom the old and corrupt Constitution in Church and State should be utterly abolished, and its chief Defenders, and even its Head should perish with it. Such were the Designs of one Part of these Men : While others of them who had in their Hearts the utmost Contempt for those wild Imaginations, were by their Success, their military Power, and great personal Abilities, encouraged to form Projects ambitious beyond Measure, in Favour of themselves ; to which as they knew that the Life of their Sovereign would be an Obstacle, they soon resolved that he should not any longer stand in their Way.

Way. But not thinking it sufficient to dispatch Him, as other unfortunate Princes have fallen, by Poison, or private Assassinations, they publickly insulted him with a mock Tryal, and put him to Death, in such a Way, as they thought would certainly break his Spirit, debase his Character, and throw Contempt and Infamy upon him. But herein they were mistaken; for all through this last and terrible trying Scene of Life, his Behaviour was great, and quite suited to his Character, both as a Christian, and as a King. The Infamy arising from this horrid Execution fell only on those who were the Contrivers and Actors of it; and to their Memories it will cleave for ever. No Man, who has any Regard to Goodness, to Justice, or even to common Humanity, will ever forbear most severely to condemn them.

But this Condemnation ought not to be the only, or the chief Business of the present Day. The right Use to be made of it, is, by seriously considering the principal Events in these National Troubles, of which but a few have been observed in this short Discourse, to prevent in ourselves, and in others, as far as we are able, any Opinions

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ill Effects †. * * * * *

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* * And on the contrary to raise and settle in
their Minds an Esteem and Love for the Constitution
of our Country, the heartiest Loyalty, Duty and
Affection to the King, our Sovereign, and a just
Regard and real Benevolence to all our Countrymen
and Fellow-Subjects, in Proportion to their Ranks,
their good Inclinations, and Services to the Public.
This Conduct *St. Peter* recommends to us in the
Verse next following the Text. *Honour all Men,*
says he, love the Brotherwood, fear God, honour
the King.

And here, it is no small Satisfaction to observe,
that the Dispositions of Numbers of Persons
in this Nation towards each other, and their
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† That the Audience might not be too long detained in very
sharp Weather, a Passage of the written Sermon was, in this Place,
omitted; and so, not being comprehended in the Order of the
House of Lords, could not, with Propriety, be inserted again. But
if any one should incline to see what it was, he will find it here
printed at the End of the Sermon.

Sentiments as to the principal Affairs that regard our Polity, have been, during this last Age, altered much for the better. The Successors of those who were formerly prejudiced in a high Degree against our Church-Government and the Forms of our Worship, seem now to have more Enlargement of Mind and more Candour towards us. And there are Reasons to hope that these Dispositions will increase. For our Brethren of the Separation have laudably joined with those of our Church in defending the Cause of our holy Religion, against the Attacks of Unbelievers; and they likewise are engaged very heartily with us in Maintenance of the Protestant Succession of the Crown. Now by turning their Thoughts on the momentous Objects which both these Affairs must often suggest, we may reasonably hope they will be led to see how little the Points in Dispute between Us, are worthy to raise or continue Animosities among Christians and Protestants, of the same Nation, and all greatly concerned to secure as far as they can, by their hearty Agreement and Union with each other, the Continuance of their present most valuable Liberty, Religious and Civil, to their Posterity.

On the other Hand, many who formerly carried their Principles too high with regard to the absolute Power of the Crown, to its indefeasible hereditary Right, to the spiritual Powers of the Church, and its Independance on the Civil State, have found Reason to think in a different Way upon those Points. Experience hath shewn, that such Principles cannot be maintained consistently with the Safety and Happiness of the Public, in some Conjunctions. And from thence, it is probable, that many have considered, with greater Attention the Reasons of Things, and the Histories of this, and of other Nations : By doing which, their Prejudices have been gradually abated and dissolved ; and Numbers of them have come to see the Lawfulness, the Expediency, and even moral Necessity of the present Settlement of the Crown, to the Happiness of this Nation.

In this State of Things, it is certainly right that every one who loves his Country, should promote and spread as far as he can, such just Ways of Thinking, with Candour, and good Will to each other, amongst his Fellow-Subjects. But at the same Time, it ought to be the principal Concern, to preserve a Veneration and dutiful Affection

fection towards our Sovereign, whose eminent Virtues, constantly exerted for the Happiness of his People, deserve all the Returns that we can ever pay him. Let us, then, earnestly offer our Prayers, that God will bless him with Health and long Life, and that Virtues like his may never be wanting on the *British* Throne, in the Persons of some of his Royal Descendents. Upon this Supposition, which, blessed be God, as far as our Views at present extend, we have Reason to make, our Island may hope to continue distinguished, as it is now, for being the Seat of Liberty and Happiness.

But in order to this, there is one Thing requisite, and even essential on our Part, which is, that we *be the Servants of God*. Now truly to serve him, according to the Scripture, is to believe in *Jesus Christ*, as sent by him, and to practise according to the Rules of the Gospel. Unbelief, in itself, under Opportunities of Instruction, is charged by our Saviour as a very great Sin: And it is so, because he has given us such Evidence for the Truth of his Religion, as he knew that no human Mind, sufficiently well-disposed and attentive, can ever reject as insufficient. Unbelief, therefore, of the Kind abovementioned, must generally proceed from a Misuse of the Faculties of the Mind, in a careless,

careless, vain, or petulant Way: Which, indeed, there is Reason to fear is the Case of too many in this Nation, who not contented with ruining themselves, abuse the Liberty justly allowed of speaking and writing on Matters of Religion, by their Endeavours to unsettle and corrupt the Principles of other unwary Persons: So that Unbelief seems greatly to spread, and prevail among the People, even those of the middle and lower Ranks. An Effect, that demands our serious Attention, to hinder and stop it as much as possible. Because this Sin may draw down the Judgments of God upon us, as it did upon the *Jews*, who, chiefly on this Account, were cast off by God, and given up to final Destruction. Nor is it hard to conceive, how somewhat like this may be our Case. For if any great Part of our Nation, especially of those who are well affected to the present Establishment, should ever come, which God forbid, to be known Unbelievers of the Gospel of *Christ*, there would soon be Means found to raise violent Zeal, Animosity and Hatred in those who are, or profess to be Christians, against these Unbelievers. The Generality of the People would certainly be in Opposition to them; and terrible Factions and Commotions would ensue, by which this Establishment

ment and the Nation itself might, and probably would, be at length, wholly ruined.

Or if this Consequence should not happen, and Unbelief should quietly work through the Mass of the People, yet still it would be ruinous to the public Welfare in another Way. It would grow worse and worse, till it came, in many People, to an utter Contempt of all Religion, as well natural as revealed. And such Irreligion must, in course, produce Immorality and Iniquity of every Degree. For when once the Restraints from the Principles of Religion and the Fears of another World have no longer any Hold on the lower Part of Mankind, there is nothing remaining sufficiently effectual, in many Cases, to prevent them from going into any Kinds of Wickedness, to which their unbridled Passions may tempt them. By the late Increase of it, which is notorious, there is Reason to think that too many of our People live, as it were, *without God in the World*. And the grievous Corruptions from thence arising, must, by Degrees, make the Nation incapable of being either well governed at Home, or respected Abroad.

It is therefore of Moment to find, if possible, some Remedy for these Evils, which have
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arisen from the Abuse of Liberty as to Religion. But there is Reason to apprehend that making new Laws will not be alone sufficient for this Purpose. For what can Laws do without being put into Execution? And who will take upon them this very important, but in a free Nation, most difficult Task? Or if there were Persons disposed to do it, yet how can it be sufficiently done in Places so very large and populous as these Cities, from which Evils of all Kinds roll quickly down into the rest of the Kingdom. Any ill disposed or immoral Persons have here, as in a wide overgrown Forest, so many obscure and unknown Retreats, that it is hardly possible to detect them. Could any Way be found to make the Inhabitants of these Cities, in their several Districts, become better known to, and more inspected by each other, as well as by the Officers of the Public, perhaps hardly any thing would be more effectual to cure some Evils we suffer now, and prevent some others that we have Reason to fear.

But while Methods of this Kind may be, as they are, the Subjects of Consideration with those to whom that Care more especially belongs, One good, and perhaps the most effectual Way to cure Irreligion and Immorality among the low People, would

would be by Examples of Piety and Virtue given by Persons of the higher Ranks. *Tully*, in his third Book of Laws, observes, of how great Influence the Conduct of even a few such Men will often be towards either corrupting or reforming a Nation. And if this be true, as it has been, and for the most Part will be, in some Degree, it is certainly the concern of the Noble and Wealthy to set such Examples; because They at present have the greatest Stake in the public Welfare; and because it is far the most valuable Use they can make of their eminent Stations here; to entitle themselves, by a proper Conduct in this respect, to distinguish'd Rewards in a Life to come. It is to be hoped that these Considerations, which are of great Moment as well as Truth, will have by Degrees a suitable Effect. But however this may happen, let each of us think it is incumbent on himself to do, as much as he can in this Way, for the Service of God, of the King, and our Country; remembering always the glorious Promise, that they who have been so happy as to *turn many to Righteousness* †, *shall shine as the Stars for ever and ever.*

† Daniel xii. 3.

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*The Passage referred to in Page 22, as
having been omitted.*

† Of which Kind some may be justly apprehended from a Disposition to lessen the Authority and Prerogative of the Crown, when they really are no greater than what are conducive to the Public Welfare. This Humour is apt to arise and abound too much in free Nations. Amongst us, the most artfully invidious Accounts have been lately made publick concerning the Danger there is, or may be to the National Liberty from the Power of the Crown, and Hints have been given for reducing it to a less formidable State. I shall not here engage in a particular Confutation of any such Assertions but will only make two or three Observations founded on a Principle that will hardly be contested. This Principle is, that Power and Influence amongst Mankind will always follow and be joined with Property, and generally will be in Proportion to it. Now supposing this true, let any one consider the present State of our Nation. Is not the Weight of Property in it exceedingly greater on the Side of the People than on that of the Crown, even though the Nobility be joined with the latter? Has not the Consequence manifestly been that in
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the whole Course of the two last Ages the Crown has lost much of its Prerogative and Power, and the People have gained as much in Liberty and Influence? Have not these risen to as high a Pitch as they can well go, consistently with any Authority and Government? Does not the present Strength of the Crown depend upon Circumstances, in some respects, contingent, uncertain, and liable to be altered? Is not the Weight on the Side of the People which arises from their Property, well secured, and likely to be permanent, if not increasing? And is this then a Time to think of weakening the Authority of the Crown? Surely on the contrary, Men of Discernment must see the Necessity of giving all just Support to the Royal Authority, and opposing any Attempt that may be made against it.

This indeed, is the Interest of every one, even of the lowest of the People. For it is certain that the Preservation of the present Constitution, is necessary to the Subsistence of Liberty amongst us, of which they enjoy so great a Share. This Constitution cannot be preserved, unless a due Balance be maintained in its several Parts; nor can this Balance continue without properly supporting the Power of the Crown; and therefore it is the true Interest
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of the People to do it. Which, indeed, they would naturally do, if they were left to themselves. But discontented and ill-disposed Men endeavour to deceive them by very false Representations of Things, and raise in them Jealousies that their Liberty is in Danger ; which when ever they apprehend they are presently alarmed, and are sometimes hurried into very wrong Measures. For which Reasons every one who is a Friend to the Constitution and Welfare of his Country, ought, as far as he is able, to prevent such Dispositions from rising or being much spread among them.

And on the contrary, &c,

